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W. NORMAN BROWN, PH. D.,

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The Jaina Gazette

Vol. XXVIII No. 4	MADRAS APRIL 1932	Whole No. 322

MINIATURE PAINTING AMONG THE JAINS [1]

BY

W. NORMAN BROWN, PH. D.,

Professor of Sanscrit, University of Pennsylvania, Philadelphia, Pa., U.S.A.

The art of painting practised by the Jains, especially as found in miniatures appearing in Svetāmbara manuscripts, is assuming an increasing importance in the study of India's art. There is a period of about three centuries (the 12th, 13th, and 14th of the Christian era) during which these miniatures provide the only known surviving specimens of painting from Western India, while with the 11th, 12th, and 13th century miniatures in manuscripts from Nepal and Bengal they constitute the sum of painting for all of India during that time. During the following century and a half (15th and early 16th) the same style appears in Western India not only among the Jains but also among Hindus, that is to say especially among the Vaiśṇavas, and in a lay environment; and during this time too it constitutes the bulk of Indian painting, the other known styles

1. This short paper is a condensation of a longer treatment that will constitute a chapter in a forthcoming work by the same author on the Kalikacaryakatha.

Qadran...

existing chiefly in Bengal and among the Digambara Jains in southern India.[2] After this time it merges with the Rajput-Mughal complex of styles of miniature painting, providing Indian elements for this later art.

The Svetāmbara style of miniature painting has been reported before and various illustrated manuscripts published,[3] but no effort has yet been made to indicate systematically the history of the art. The reason doubtless is that the scholars working on the subject have not had at hand the necessary materials to enable them to make a general historical survey. It was my own good fortune during the winter of 1928-29 to visit many Svetāmbara bhaṇḍārs, where with the kind co-operation of monks and laymen alike I was able to examine and photograph enough, specimens to furnish in combination with those published by other scholars the materials for a provisional sketch. That all points are not yet cleared up I must at once admit, and I trust that this paper will inspire some of the learned Jain sādhus to print or to send me information that may cast light upon the dark spots.

The paintings fall easily into two groups coming from two periods, distinguished externally by the nature of the surface on which the painting is done, internally by the subject matter of the paintings and the character of the execution. During the first of these two periods, extending from the oldest known examples dated Saṁvat 1184 (A. D. 1127) to about 1400 A. D., the paintings, appear in palm-leaf manuscripts. During the second period, running from about 1400 A. D., to about 1600 A. D., they appear on paper,

2. At the Digambara temple outside of Conjeevaram there are ceiling paintings of two schools. One of these, the later, has been noticed, but the other, which underlies the later and is more difficult to discern, has not, so far as I am aware, been reported. It should be carefully photographed and studied. Unfortunately, when I was at that temple in 1929 I did not have the equipment for photographing it satisfactorily.

3. The chief writings on this style of painting are: (1) Huttemann's article in *Bassler Archiv*, 1913, Bd. II. 2; (2) A. K. Coomaraswamy, *Catalogue of the Indian Collections in the Museum of Fine Arts, Boston: Part IV, Jaina Paintings and Manuscripts*, Boston, 1924; (3) N. C. Mehta, a chapter in his *Studies in Indian Painting*, Bombay, 1927; (4) Ajit Ghose, two articles in *Artibus Asiae*, 1927, pp. 187ff. and 278ff.; (5) V. Glasenapp's *Jainismus* Berlin, 1925; (6) W. Norman Brown, in *Journal of Indian Art and Letters*. 1929, pp. 16ff.

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which either serves as folios of manuscripts or exists as separate sheets.

In both of these periods the miniatures, when appearing in manuscripts, were done in rectangular spaces left for them by the copyist of the text. The drawing is of great importance and highly competent, although in most of the later cases the art is one of craftsmanship rather than of individual invention. It is always formal, showing no portraiture but only idealized types. It has high decorative quality, especially in the later period, and the few colors used contrast strongly and richly.

PALM-LEAF PERIOD

The earliest known dated specimens of Jaina miniatures are two found in a palm-leaf manuscript of the Jñātasūtra and the next three Aṅgas of the Svetāmbara canon, with commentary by Abhayadeva, being kept in box 6, bundle 2 of the Nagin Das (Sāntinātha Temple) bhaṇḍār at Cambay, dated in Saṁvat 1184.[4] These are of a Jina with attendants (Fig. 1) and of a goddess with worshippers (Fig. 2). The picture of the Jina measures $3\frac{7}{8}$ by $2\frac{1}{4}$ inches. The background is the natural palm leaf. The bodice are in yellow, with the Jina's halo and the rectangular background for his body in red. The side figures are dressed in blue bodies and red dhoti. The picture of the goddess is $3\frac{7}{8}$ by $2\frac{5}{8}$ inches. The background is brick-red, the goddess's bodice blue. The man on the left wears a green coat; all else is yellow or black.

The range of colour in these miniatures, as throughout the Palm-leaf Period, is red, blue, white, yellow, green.

Other very old miniatures are found in the same library at Cambay, being in a manuscript of Hemacandra's Nemicarita; these are a painting of a Jina, presumably Neminatha (Fig 3) and another of a goddess, presumably Ambikā (Fig 4), Neminatha's Sāsana Devi.

Other paintings of the palm-leaf style are those of Hemacandra and Kumārapāla,[5] and of monks, men and women who had manuscripts copied, and the god Indra.[6] This completes the range of

4. Published by Brown, *op. cit.*

5. Reproduced in Nahar and Ghose, *An Epitome of Jainism.*

6. Some such subjects appear in a Ms. of the Savagapadikkamnnasuttacunni owned by the Museum of Fine Arts, Boston (see *Bulletin of the Museum of Fine Arts*, Boston, Vol. 28, No. 165, February, 1930, p. 7); others in photographs of Mss. at Patan, made by me in 1928, but not reproduced here.

subjects illustrated by the manuscript paintings, a range that is fairly limited. It is noteworthy that never during the palm-leaf period of this art does story illustration appear. There is no instance so far reported, of the incidents of a narrative being selected for the paintings, as was the case in the paper period later.

Just as the range of subject is limited, so too the art shows limitations in other respects. There are, for example, only three poses known. One of these is found only with Jinas. It shows the subject from the direct front seated in the padmāsana posture. The other two always show the subject with the face at an angle just a little more than that of the profile; in one posture the subject is seated with one leg hanging down in front (Fig 4); in the other the subject is standing with the body bent in the usual Indian style (Fig. 2).

In connection with the side view of the face an invariable characteristic of Svetāmbara painting appears in the treatment of the farther eye. It always extends in the drawing beyond the contour of the cheek so that the farther point protrudes into space.

This phenomenon I have explained as probably being a reproduction in painting of the common practice in Svetāmbara temples of covering the eyes of important images with additional glass eyes, which from a side view protrude into space beyond the line of the cheek just as do a pair of spectacles and as do the eyes in these paintings. [7] It would be interesting to know how ancient the custom is of adding glass eyes to the images in Svetāmbara temples.

Not only do these eyes recall the Svetāmbara temple sculpture; so too do the angular lines of the face recall the angular lines of the sculptured faces in Svetāmbara temples, although the angles are exaggerated in the paintings.

These paintings show no traces of influence from outside of India. The poses, the Costumes, the ornaments, the very compositions are all common Indian property. The wide shoulders, narrow waists, prominent breasts, both of male and female, are also common to Indian art from very early times.

The problem of this period of the art is chiefly to find its origin. It comes nearer to the fresco painting in the ceiling of the porch of

7. Brown, *op. cit.*

Fig. 1—Jina with attendants, from palm leaf Ms. kept in box 6, bundle 2, of the Nagin Das bhandar, Cambay, dated Samvat 1184.

Fig. 2—Goddess with worshippers, from palm leaf Ms. kept in box 6, bundle 2, of the Nagin Das bhandar, Cambay, dated Samvat 1184.

Fig. 3—Jina with attendants and elephants in attitude of lustration (*sagajalakṣmi* motif), from palm leaf Ms. of Hemacandra's Nemicaritra, kept in Nagin Das bhandar, Cambay, dated Samvat 1198.

Fig. 4—Goddess, from palm leaf Ms. of Hemacandra's Nemicaritra, kept in Nagin Das bhandar, Cambay, dated Samvat 1198.

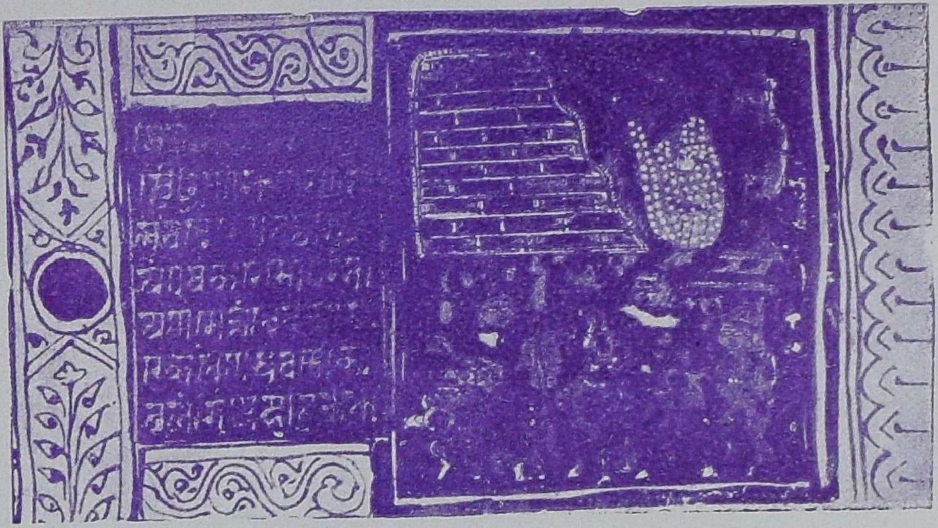

Fig. 5—Kālikāchārya converts a pile of bricks into gold for the Sāhis, who accompany him. From a paper Ms. belonging to W. Norman Brown, not dated but of early 15th century A. D.

the Kailāsanātha temple at Elura than to anything else I know, yet even here the differences are so great that I cannot feel it is derived from that fresco painting. The school seems, in short, to be a folk art employed in the Svētāmbara environment, where it was given its characteristic form.

PAPER PERIOD.

Paper was introduced into Western India from Persia although just when is not known, nor is it known just when it was first employed for manuscripts; but by about A. D. 1350, judging from entries in the Līṁbḍī catalogue, it was in use. [8] The earliest dated illustrated paper manuscripts come from the first half of the 15th century A. D.

With the introduction of paper the style of the paintings is altered noticeably. In the first place the size and shape of the paintings change. The paper page was deeper than that of the palm-leaf folio and this greater depth was utilized by the artists. The paintings remained of about the same width as those of the palm-leaf manuscripts, but the height was increased so that the greater dimension became the vertical. In color, blue is used more abundantly, and gold comes in. The latter is often used to displace yellow, and also frequently to displace white, as in the monks' robes, which are then depicted with white dots on a gold base. It serves too as ink. In fact the manuscripts, as a whole, become more decorative. The best are written with gold or silver ink on a colored background, either of red or blue or black, and around the edges of the page are ornamental borders. The paintings become more delicate. The heavier, if stronger, strokes of the old palm-leaf style give way to the finer lines and more complicated compositions of the new.

So too new types of subject come in. The old subjects—Jinas goddesses, patrons of manuscripts, and others—remain, but the art now definitely takes up narrative illustration. Among the Svetām baras this is confined at first to the Kalpasūtra and the Kālikācār-

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8. I had (*op. cit.*) hesitantly accepted the date of Samvat 1204 (A. D. 1147) for a manuscript of the Kalpasutra with the commentary Samdehavi-sausadhi; but the learned Acharya Sri Vijaya Indra Suri calls my attention to the fact that that commentary was not composed until circa A. D. 1308, and the date on the manuscript must therefore be considered a forgery.

yakathā. Incidents from these are selected and represented in standardized compositions that appear with only slight variations in numerous manuscripts.

The art also spreads to the Hindus—an illustrated Vaiṣṇava manuscript in this style now belongs to the Museum of Fine Arts, Boston—and to lay circles, from which comes a long illustrated roll manuscript of the Vasanta Vilāsa, dated A. D. 1451.[9]

With the paper period a new angle for representing the face is added to the two existing during the palm-leaf period. We have (Fig. 5) faces depicted not quite from the direct full front view and without the eye protruding beyond the line of the cheek. This treatment of the face is confined entirely to the Sāhis, invaders from the Sakakula of the Indus, that is, from Sakasthāna (Seistan). These are foreigners, and in the illustrations to the Kālikācāryakathā these Sāhis are never depicted otherwise, nor is any Indian ever depicted so. The Sāhis have as their overlord a Sāhaṇusāhi, and we see clearly that we have here Prakrit forms of the Persian *Shah* and *shahanshah*. Very remarkably these Sāhis have a definitely Mongolian type of face, and still more remarkable is the fact that in many of the illustrations, although not clearly distinguishable in that reproduced here, they also wear armor of overlapping links of mail and pointed helmets with long neck pieces like those of warriors in the Mongol-Persian school of painting.

In the second period of this Western Indian miniature painting the problem is to explain the new elements and characteristics that distinguish this period from the palm-leaf period. All the new features appear in the Mongol-Persian school, as illustrated from the latter part of the 13th century A. D. on.[10] It is possible that these features actually came from Persia, just as did the paper on which the new style of Indian miniatures were executed. This would be the first wave of influence exerted by Persian painting upon Indian miniature painting. Later, from the latter half of the 16th century A. D., the Persian influence exercised an ever increasing effect upon Indian painting, and the Western India style ceased to exist except as it left vestiges of itself in the later Rajput schools. Even among

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9. N. C. Mehta, *op. cit.*

10. See illustrations in E. Blochet, *Musalman Painting* (London Methuen, 1929).

the Svetāmbaras the influence was strong, and the illustrated manuscripts of the Sālibhadracaritra,[11] and a most elaborately illustrated manuscript of the Kalpasūtra which I saw at Patan are in the Rajput-Mughal style. Fine as these later works are, they do not depict the austere, noble, yet beautiful and hopeful, spirit of Jainism as well as do the earlier miniatures, especially those of the palm-leaf manuscripts.

CONDITION OF THE PRESENT-DAY JAINS

BY

HEMCHANDRA RAI M.A., M.R.A.S., F.R.E.S.

An acute state of unrest prevails among the Jain community today. What it is really due to and where it is likely to lead to are questions which are constantly exercising our minds with an increasing weight of anxiety. There are differences of opinion on vital issues, but this is only natural among every stage of society, particularly composed of intelligent people. However the outlook appreciably darkens where these differences degenerate into bickerings and recriminations, resulting in the disintegration of society into warring camps. Cannot a *via media* be found? Surely, in every case if we want to be reasonable and prudent. It is indeed a great pity that our public affairs are marked by a total absence of mutual trust toleration and tact. It is the height of political imprudence to hurl passionate reproaches and invectives even against hypocritical divines and false leaders. This element need not, as a matter of fact, unnecessarily disturb us. Since times immemorial, traitors have existed more or less even among the most highly developed states of human society. The crucial tests of the last Great War revealed the existence of traitors among the British, French and German nations—men who sold their honour at their countries' peril. If we have to tackle hypocrites in our society, we need neither exalt their importance, nor rave at them. Let us practise toleration when it comes to that. As Shri Amitagati Acharya prays to shri Jinendra Deva :—

माध्यस्थभावमं विपरीत वृत्तौ ।
सदा ममात्मा विदधातु देवः ॥

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11. Coomaraswamy, *op. Cit.*, Glasenapp, *op. Cit.*, Ghose, *op. Cit.*

In fact it is one of the ten cardinal *gunas* of the *atman*. Toleration should not however be understood to mean passive indifference towards the existence of evil. If we suffer evil and vice to flourish in our midst, not attempting to actively combat them, we are failing in our duty as true Jain laymen. It is time that craven thoughts and selfish motives were rudely shoved into the background. Our policy should be forward and our watch word 'Reform'. To be content with singing the praises of our past, which was glorious and golden no doubt, is hardly good sense. Wide is the path of endeavour before us. Shall we let withered wiseacres, narrow minded cranks and faltering sceptics, arrest our march on the road of modern progress? If not then let us carry on with a resolute purpose, each in his own sphere, high or low.

"Go on true soul
Thou 'lt win the prize, thou 'lt reach the goal."

But our conduct should not be marred by passion or malice. A steady but sober campaign against our social evils would soon usher in a better atmosphere. As matters stand our community is split up into numerous factions who frequently indulge in virulent personal attacks on their opponents. It is sometimes urged that human nature being what it is, passion must come in when patience is exhausted. Such is of course the tendency of youth. Well it has to be confessed that at times persons are provokingly obstinate on matters of reason and reform. For example there are not wanting among us those who brazenly advocate child and old age marriages, death feasts (of Rajputana and Malwa), the inordinate decoration and multiplicity of temples, while they piously howl against the growth of education and the printing and disemination of our sacred literature. Can it ever be believed that such obliquities are the outcome of shallow-mindedness or misguided zeal? No. There is a distinct species of hypocrites and selfish intriguers who seldom scruple to sacrifice our larger interests for the sake of their paltry private ones. Look at the number of ephemeral institutions, Panchayats, Sabhas and Committees among the Jains, which hardly function at all for the public good, they so glibly profess. In a large number of cases their office bearers are dummieswho doze during the year round but take care to kick up a lot of row and fuss at our annual gatherings. How can this silly attitude of defiant obduracy beget trust? And trust is the very salt of social cohesion. On the eve of the terrific

battle of Tannenberg, during the last Great War, Field Marshall Von Hindenberg's army orders contained this sublime message, "We will trust one another and jointly do our respective duties." That this famous soldier-statesman of Germany was elected President after the death of President Ebert in 1925, is an eloquent tribute to the absolute confidence reposed in him by the German nation.

Here is our dilemma. How shall we proceed to solve the tangle of our communal affairs? Let the test of trust be honestly applied. Where sincerity is lacking, there can be no trust. At the annual Kartik gathering last year at our ancient shrine of Shri Hastinagpur, several searching questions were put to the Tirath Kshetra Committee about its personnal and work, which revealed a rather undesirable state of affairs. While the secretive and hush hush policy of the Committee is not altogether fair, it must also be observed that the heat and hubbub which arose in the public meeting within the precincts of the famous temple, was hardly in good taste. But this is just typical. Let us purify our public life of hypocrisy and cant, but by quiet and constitutional methods. While quackery and inefficiency have to be firmly put down by our people, it is even more necessary for us to honour our real public workers. The only way to do it is to discriminate carefully and act firmly. There should be no tinkering with cold realities. The most hopeful sign of the times is the wide awakening among our community and that constitutes the cause of unrest. The restless youth movement of the world with its progressive aims and fiery enthusiasm could not fail to permeate the youthful section of our community. Change is the eternal law of life. If our young generation, who is to bear the brunt of tomorrow's battle is dissatisfied with the present order there should be no surprise. On the contrary it bears a happy augury of better times to come. Who can stifle this earnest craving for reform and progress, except at his own peril? Surely it is wiser to march boldly forward, vigorously elbowing our way, than to stand still in doubt and despair. The onrushing hordes of humanity would in the alternative trample the very life out of us, leaving us fit to be lodged in a nook of some still museum of antiquities.

THE CONTRIBUTION OF JAINISM TO THE WORLD'S RE-ADJUSTED LIFE

BY

K. S. RAMASWAMI SASTRI, B.A., B.L.

The privilege of man—it is also his supreme duty and highest Consecration—is to realise himself—his truer and higher nature—amidst and through his fellowmen. As Mr. H. J. Laski says well: "The citizen to-day is lost who stands alone. It is as part of a group that he secures the power to fulfil himself". It is not in moods of isolation or rebellion or revolt in regard to humanity that a man is most truly himself. It is in moods of service and interdependence and self-sacrifice and renunciation that he realises the sweetness of his true spiritual nature.

Thus social and economic and political life should lead each man and each woman to the life spiritual. But this truth is hardly recognised to-day. There is every danger of the means superseding the end and becoming itself the end. The chief causes of this sad state of things are the increasing complexity of life which prevents our seeing the wood for the trees, and the increasing thirst for the pleasures of the senses which intoxicate the undisciplined human nature and deny free play to the uncloying but less heady, the sweet and non-alcoholic, wine of the higher life.

In the big nation-states of to-day the political life rises to fever-heat at election time, but the temperature falls below freezing point at other times. The art of politics has become complicated and technical, and the experts rule with an iron hand inside a velvet glove. Party politics enables decisions to emerge but obscures the issues. More than anything else modern political life threatens to shut out of our view the fact that the political life is a means to something higher than itself. In the same way the economic life is swayed by the passion for profits. The frequent clashes of capital and labour devitalise both. Price-cutting wars and glutted markets are the order of the day. Humanity has forgotten that production and distribution and consumption are themselves fine arts which are a portion of the fine art of life. On such a basis of political and economic life no sane and social life can be constructed. Inflated individualism and egoism and competition have banished the concepts

of plain living and high thinking, and destroyed the inner power of viewing things from the point of view of social good and spiritual welfare.

Is not this tragic waste of life and evil to be stopped? It is due to our want of vision. We have lost the power to see life steadily and see it whole. Our civilisation is growing without a plan. Laski says well in his valuable book entitled *A Grammar of Politics*: "Either we have to make the world by a deliberate plan or we court disaster." It is not right to say that the mere march from status to contract or mere political equality will usher in the millennium. Mere supply and demand cannot lead to human self-realisation.

In India we had a life of perfect mutual self-adjustment. Individual and social and supersocial interests and activities were harmoniously correlated in accordance with a definite plan of life. The appeal of social life was to the whole man and not to abnormally galvanised fractions of his personality. But we have got into the vortex of the whirlpool of modern life. We cannot perhaps go back to our old life, but we must help the West to regain a new equilibrium and by that means attain a new equilibrium ourselves. We cannot attain

> "the calm of its earlier shore
> But a solemn music of our own."

In the realm of economic life the worker has to regain a creative joy in work. That can only be when the motive power is not profit but social benefit. Work should not be brutifying toil but should be creative and should be sweetened by leisure wherein the artistic and spirtual impulses of our nature can have full affirmation. Production should be harmoniously related to consumption which also should be self aware in regard to its wants and to the ideals of life. The consumer must regulate the supply and must not be hypnotised by an abnormally stipulated and poisonous supply. Only then beauty will re-enter the hearts of producer and distributor and consumer alike.

Such an economic ideal will have lasting and tremendous repercussions on the life political. Only then will the present chaos of civil wars and class wars and direct action within societies and

of international conflicts of ever increasing ferocity and destructiveness will disappear. Only then will the state cease to be an ogre and will become the good genius of the human spirit. Only then shall we have real liberty and equality and fraternity, instead of the *simulacra* of them which we have to day. Without liberty we cannot have that onrush of the *elan vital* on which depends the forward surge of life. Without equality, we will have tyranny and its counter part slavery in a gross or in a subtle form. If we are full of the spirit of equality, we would abhor using men as means while God has meant them to be regarded and treated as ends. The ideal of fraternity will fire us with a passion of love and service and enable us to transform the agonised and stunted social life of to-day.

The seeds of the new life are in the co-operative movement in the economic field and in the organisation of a national policy in the political field. A new passion for social good should fire the hearts of all. Then and then only will there be a reattainment of equilibrium by which alone the properly disciplined individual life will lead to the right kind of economic and political and social life which alone will result in the attainment of the life spiritual. In this direction the noble doctrine of *Ahimsa*—which is the pivot of Jainism and the great *sadhana* of Hinduism—can help the world to reach a higher level of progress than it has reached as yet. The *Jaina* philosophy and ethics have stressed in a most remarkable manner the supremacy of soul-life and soul-force over the life of the body and the senses and over brute force and the necessity of perfect non-injury and compassion and love if the highest energies of the soul are to function without let or hindrance. He is the true victor who in the conflicts of "sense at war with soul" knows and co-operates with the higher entity and moulds matter with plastic power to express the energies of the soul. When every one knows how to become a true *Jina* the world will attain its re-adjusted life.

ANCIENT JAINAS AND GEOGRAPHY

BY

L. A. PHALTANE, B.A., LL. B., ISLAMPUR.

It would interest the readers to a great extent when they would learn in the following lines that the 4th Chapter of Tatwarth Sutra, a work which is recognised by all the sects of the Jainas as a standard authority on Jainism containing the principles of Jainism in aphoristic form, contains not what is traditionally considered as a mere description of the various kinds of gods but a description of the geographical condition of the earth in a very ancient time when the territory round-about and near the North Pole enjoyed favourable circumstances which enabled a powerful and happy civilization to thrive there. Perhaps the readers will consider such an attempt a very bold step which will bring into confusion many ideas and canons of interpretation current in the educated Jain circles of the present day but they should remember that what is called a bold step, many times brings into fore-front many new angles of vision, new ideas and discoveries which throw greater light on the subject under discussion.

No praise would be inadequate to the ancient Scholars of Jaina thought for the pains they have taken to preserve the integrity and continuity of Jain thought over the long period of its existence. In spite of incessant and violent invasions of the sister communities and religions against Jainism, the Jaina Sages have stood fast by their learning and have preserved it and handed it down to us by oral transmission. But even with that, the proximity of sister cultures, changing circumstances and the effect of time have left their traces upon our thought and literature. The old method of preserving knowledge was to memorise it and to send it down to posterity by oral teaching. This method naturally makes it necessary to reduce the learning to aphoristic form the consequence of which is to preserve words and expressions intact. But the effect of time is to change the meanings of the words and the expressions gradually so that after a very long time it becomes very difficult to ascertain what the real meanings of those expressions originally were. Hence the necessity of commentators and interpreters. The present writer believes that the operation of such causes has rendered many of the expressions in Jaina scriptures unintelligible now and that, only by interpreting

those expressions in the light of the modern recognised discoveries and inventions, it is possible to get their correct inter-pretations.

It would be necessary then to enumerate here some of the discoveries which are necessary for this article. They are as under :—

(1) It is now ascertained that more than ten thousand years ago the region round-about the North Pole was populated by a cultured race.

(2) Race called Asura was inhabiting a territory extending from the mouth of the Euphratis and Tigris Rivers northwards. This race is said to have populated parts of Arabia and Egypt.

(3) To the south of Egypt upto the Cape of Good Hope the country is inhabited from very ancient times by people possessing a very primitive civilization.

(4) From the Greek mythology we learn that the ancient Greeks had to fight against a people called Dragons *i.e.*, Nagas or serpents. The Khaldian literature also refers to Naga worship. The Indian literature also makes innumerable references to Nagas or serpents. This shows that to the north of Asuras *i.e.*, the territory including Eastern Europe, Western Asia and considerable portion of Central Asia was inhabited by a powerful race called Dragons or Nagas.

(5) Modern research has proved that the country called Tibet at present was under waters of ocean some one hundred thousand years ago and since that time by gradual upward motion that surface has risen so high that the country called Tibet is now the highest plateau in the world. One may imagine then that the intermediary state of Tibet and the surrounding territory must have been the state of volcanoes, boggy grounds, islands, bays and seas ; and where there are volcanoes and seas side by side existing it is natural that there must be big hurricanes in some places and thick and cloudy skies in some.

Along with this the definition of the word " Deva" as given in the commentary below the first Sutra in the fourth Chapter of Tat-warth Sutra has to be considered. Tbe definition is as under ;—

देवगतीनां कर्मोदये सत्यभ्यन्तरे हेतौ
बाह्य विभूतिविशेषात् द्वीपाद्रिसमुद्रादिषु

प्रदेशेषु यथेष्टं दीव्यन्ति क्रीडन्तीति ते देवाः ॥

Devagatinam Karmodaye Satyabhyantare hetaw
Bāhyavibhutivisheshāt dweepadrisamudradishu
Pradesheshu yathestham deevyanti Kreedanti te Devah.

Meaning:—Those people are gods who by virtue of their external glory, their Karma of Devgati having arisen, play (make merry) to their satisfaction in regions situated on Island, Mountains, Seas etc. In this sense "Deva" may mean both a powerful man and a god. In Mahapuran also the people especially the King and the soldiers of the country Magadha are called gods or Devas.

With these few remarks we may proceed to the tenth Sutra of the fourth chapter of Tatwarth Sutra which runs thus:—

भवनवासिनोऽ असुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधिद्वीपदिक्कुमाराः ॥

Bhavanvasino asurnagavidyutsuparnagnivatastanitodadhi-dweepadikkumarah.

Meaning:—Bhavanavasi gods or people are the Asuras, Nagas, Vidyutkumaras, Suparnas, Agnikumaras, Vatakumaras, Stanitakumaras, Udhadhikumaras, Dweepakumaras and Dikkumaras.

The present writer feels tempted to locate these Bhavanvasi people (or gods) in the following places:—The Asura people, who have been discovered to have inhabited the mouth and banks of the rivers Euphratis and Tigris, can be identified with the Asurakumara gods or people of Tatwarth Sutra. For it says,

रत्नप्रभायाः पंकबहुलभागे असुरकुमाराणां भवनानि ।

Ratnaprabhayah Pankabahualbhage Asurakumaranam Bhavanani.

"The residences of Asura Kumaras are situated in the tract which is watered by Ratnaprabha or Ratnakar or sea (lit. in the extensive tract in which there is considerable mud of Ratnaprabha)".

Further the commentary says that the remaining nine kinds of Kumaras inhabit dry parts of the earth on hill tops and low lands leaving one thousand Yojanas for each.

"Kharaprathivibhage uparyadhasheha ekekayojana sahasram

Varjayitwa shesha navanam kumaranam avasah."

Assuming that Ratnaprabha means Arabian Sea which is to the south of the mouth of the rivers Euphratis and Tigris and proceeding northward therefrom we shall come across the countries of all the ten Bhavanavasi Kumaras in the following manner :—

(1) "Ratnaprabhayah bahulapankbhage

Asurakumaranam bhavanani" which means :—Mesapotemia, eastern shore of Arabia and some part of Egypt were populated by Asurakumaras or Asuras.

(2) One thousand yojanas above them *i.e.*, Eastern Europe, Western Asia and some part of Central Asia was populated by Nagas or Nagakumaras.

(3) Then the tract composed of islands, oceans etc., follows :— There the portion where there was excessive lightning was populated by vidyut kumaras *i.e.*, the people of the country were called vidyutkumaras.

(4) Suparna people were a branch of the Mongolian race.

(5) The people in the Volcanic regions must have been called Agnikumaras or fire people.

(6) Stanitkumaras must have been the name given to the people in whose country there was thundering of clouds.

(7 to 10) Udadhikumaras, Dweepakumaras and Dikkumaras must have been the names of sea men, Island people and the people having no particular abode respectively.

Then we come to the 11th Sutra which runs as under :—

व्यन्तराः किन्नरकिंपुरुषमहोरगगंधर्व ।
यक्षराक्षसभूतपिशाचा ॥

Vyantarah Kinnara Kimpurasha Mahoraga Gandharva
Yaksha Rakshasa Bhuta Pishachah.

In this Sutra also the writer sees the geographical condition of the earth described. The Vyantaras are described as persons residing at various places. The word "Kinnar" means a wretched man: 'Kimpurusha' means a deformed person. The farthest people residing in Australia and South Africa who are from very ancient times on the lowest ring of civilization may be denoted by

the expressions "Kinnara" and "Kimpurusha". The Uragas are the people of the extreme South of India. The Gandharvas appear to be the people of Central India and Northern part of Southern India among whom the recognized Gandharva form of marriage was prevalent. The rest Yakshas, Rakshasas, Bhutas and Pishachas were people residing in Northern India long before the advent of the early Aryans.

The twelfth Sutra describes the 'Jyotiska' gods. In one or two articles it has been propounded by this writer that the ancient Jainas lived in Videha Kkshetra or the country round about the North Pole. The special feature of the polar region is that there the Sun and the Moon appear to move round parallel to the horizon. It is quite natural then for a man near the North Pole to consider the circular region round the polar region, where the heavenly bodies appear to move, as region of those heavenly bodies and the people residing in that region as Jyotiska people. So the word Jyotishka in the 12th Sutra means both Jotishka gods and people living in that region. We may support our contention by pointing out that at the time of Mahabharata War there lived a people to the extreme east of India who called themselves Pragjotishas or the Jotikshka people of the east who appear to have come down to India being forced to leave their original country on account of change of circumstances. Another instance is that of the Inkas the most ancient people of America who called themselves the people of Sun and who had descended to America from the region about the Arctic Zone that is the Jyotishka Circle.

The Jainas lived near the North Pole. They called their country by the proudest name "Videha" *i.e.*, the land of liberation.

The Sutras 2 to 9 of the fourth chapter give details. The most important Sutras are 1st, 10th, 11th and 12th. The readers will thus see that the 4th chapter of the book upto the 12th Sutra deals with the ancient geographical condition of the earth. If this interpretation is approved by the learned men in Jaina literature the next question of the age and antiquity of Jainism comes prominently before our eyes and emboldens the humble understanding of this writer to assign to Jainism a date which goes back more than ten thousand years.

" VADILAL SHAH—A SUPERMAN."

BY

AMRITLAL S. GOPANI, B.A., MOMINABAD.

Received the sorrowful news of Vadilal Shah's death with a weeping heart. I thought it an unsystematic, irregular, unnatural event. It ought not to have happened but alas ! it has happened at last. Oh ! Death the leveller ! You snatched away the Superman of our community—the genuine propagandist of genuine Jainism in a genuine manner. We are such stuff as dreams are made of and our little life is rounded with a sleep. Not his dramatic departure ails me, not his elevated exit pains me but certainly does it afflict me— And what is that " it " ? A grim hard fact that the community did not choose to be benefitted by him—leader—a born leader—a proved dictator. His death was bound to occur at one time or the other. There is nothing uncommon about it. But uncommon, certainly it is , that the rigid, stubborn, conservative community could not and did not afford to try his " prescriptions " only for the sake of its own survival-only for the sake of preserving its own self. The community, in its foolish and despotic way, erased out his name from the roll, dismissed him as if he was a mischievous boy. Or rather, let me be more precise and accurate, he preferred to keep aloof from that community which was chiefly conservative, incurably dyspeptic and decidedly young. It is a recognized self-evident truth that no good can come out without active co-operation from both the sides. But as the community paid no heed to him, he resorted to his dark, dear room, spent days and nights on the " unknown " and finally embraced that common friend of all, herolike, smiling, unfriended, unsolaced, unpaid for the labour of his love. Alas ! now it is a matter of the past. Without entering into the details of his life at this state, I shall try to give such an outline of his life as can justify my above remarks. For the sake of convenience I shall divide his whole career into three distinct parts—namely (1) philosophical, (2) literary, (3) and social.

It is even admitted by his adversaries that he had that extraordinary gift of piercing intellect which could throw its light into the dark, unfathomed caves of philosophy, could guage the future in a

moment, that habit of searching analysis which helped him in solving the knotty problems of the day and that originality which presented before the public something extra-ordinary from the ordinary. It was believed, before his appearance in the realm of philosophy, that Nietzsche was an inconsistent philosopher—an impassioned rhapsodist. But it was he who supplied the missing link in Nietzche's philosophy and interpreting the poetical philosophy in a poet's manner, showed to the public that his was the only philosophy that can keep mankind away from degeneration. It is to his credit that this forgotten philosopher was rightly interpretted and so much popularized. His well-known articles on " Naked truth " are the finest specimens of his deep and thorough thinking. He never stopped until he enjoyed a spontaneous satisfaction. He went on and on, finding the path, laying aside thorns and stones, till he caught a glimpse of truth, enjoyed a trance and all was light.

His theory of Superman, by no means a novel theory, is certainly tinged with youthful ardour and animating influence. He had an all-round knowledge of eastern and western philosophy but with all that he shunned to appear in borrowed plumes. And that is why he appears so firm in his conviction. Rarely had he changed his opinion, because he thought before he spoke. Strokes of genius as revealed in Masta-Vilas, constructive thoughts as displayed in his Jain-Diksha, all-embracing intellect as shown in his Political Gita as sign to him a place next to Nietzsche and second to Schopenhaur in the firmament of philosophy.

Now let us consider V. M. Shah as a literary figure. It is now as broad as daylight that he was a prolific writer. His volumes of Jain Hitechchhu and some dozens of his books are a sure testimony to his gigantic abilities and go a good deal to prove that besides thorough knowledge of the subject he had a comprehensive amplitude of mind and richness of imagination. He turned into gold what he touched. The interest of Madhu Makshika is well sustained from the beginning to the end. Pointed antithesis is a singular mark of his composition. In his hasty . and superficial circumlocutions (अमृतलाल शेठका अठवाडीआ) the eye of genius might discern some subjects invisible to his grosser companions. He was more straight forward than verbose, more powerful than rhetorical and more

analytical than homely. He proved successfully that pen was mightier than sword. He had much of Rousseau in him as regards matter, much of Quincy as regards form, much of Lamb as regards nicety of logic.

Subtle analysis of characters, felicity of phrase, intellectual humour of his own, a solid, unbreakable chain of arguments, and rich exuberance of imagination ascribe to him a unique position in the literary world not enjoyed by any Jain leader—past and present.

(c) I think myself no less unworthy than unfit to delineate even an outline of social activities of a man whose every movement-minor or major oh! let me go a step further and say whose very breath was meant for the uplift of the Jain community at large. It requires a well qualified and experienced writer of exactly the same abilities, to do him justice. To appreciate a poet one must first be a poet. Still however let me say something and content myself with having said something, remaining all along conscious of my limitations. V. M. Shah was a social worker in the truest sense of the word. He took to his heart the decline of the community and made up his mind to devote all his years and energies for its reconstruction for its adjustment to modern needs and taste—a Herculean task no doubt. He did not do this to earn name and fame that last infirmity of noble minds but he did this with a real passion to do some everlasting good for the community. At his appearance in the social field all the sham workers fled away as lambs before a lion. The capitalists turned their heads away from him. But in all contests those who are on the right side have a tower of strength in the justice of their cause. He stood alone; he was armed thrice because he had his quarrel just. The community did not digest his ideals. He served his utopian schemes (?) and chimerical notions (?) in a digestible, delicious, dilute form. Still the community remained passive. He left no stone unturned to blow it off, thereby wasting his sweetness on the community, composed of ignorant men. All honour to the masterly inactivity of the community! His social career covers almost thirty years. These thirty years of incessent work might have pulled down heaven on earth but this accursed community, accustomed to see black side always, paved the path of utter degeneration by non-co-operating with him. His Jain Hitechchhu, his momentous scheme of Mahavir missions, his ideal Jain Training College might have become

permanent boons and blessings had the capitalists condescended to give him monetary help without the cement of which all the theories and social philosophy fall down like the house of cards. He wanted to reconstruct the community, wanted to expurgate the waste matter that had come to be accumulated upto this time, wanted to purify the blood of the society by giving it a sarsaparilla of his philosophy, wanted to prevent the Society from consumption by causing it to put on weight of character—in short he ardently desired to build up the secular, and spiritual health of the society and to establish its permanent stability through his Jain Hitechchhu, through his Mahavir Mission, through his Jain Training College, through his Sadhu Sammelan, through active propaganda of Upadeshakas. He was admittedly the Martin Luther of the Jain community.

He did what he spoke and practised what he preached. His own self was the first object to be experimented upon. He was a strong exponent of widow re-marriage and his brother Shakira Bhai was married to a widow simply through his insistance. One of his gospels was the Unity of all the three sects. And hence he tried to cultivate friendship with the leading members of the three parties. He himself was a donor of the highest degree. It is said he was involved into a debt through Hitechchhu. There is also one "Jain Students House" dedicated to the community. All this goes to prove my above remarks that he practised what he preached. In realizing his ideals, he encountered a volume of troubles and he suffered them smilingly. With a light heart, he embraced the iron bars of the prison. He was also a distinguished conversationalist and an amiable host. His tongue dropped manna and the hearers enjoyed a feast of reason and a flow of soul.

Alas! he is now dead! The community is widowed. He will be remembered now because he was not remembered while alive. The community has lost in him a sincere friend, an indefatigable worker, a successful Journalist, and a learned propagandist. The community can discharge, to some extent, the debt of his obligation by erecting a memorial which can remain as a permanent testimony to his wonderful manifold capacities.

WHAT MAKES INDIA GREAT.

Supremacy in Culture

India is well called Mother India. She is Mother of Science, Mother of the Arts, Mother of Philosophy, Mother of Religion—Mother of Civilization.

It would be possible to take each of these in turn, and show that India's contribution has been original and fundamental.

The actual age of Indian civilization has yet to be settled, but excavation has proved it to be much more ancient than was once thought. It may prove to be the oldest civilization in the world It was certainly the source of much that is called culture, writes Rev. Hayes in " India Bulletin."

Lack of space forbids a detailed analysis, but let me give a list of •ineteen important facts about Mother India of ancient pre-Christian days:

1. Five thousand years ago, India had well-planned and well-drained cities in which every house had a bath-room.

2. One of the world's greatest sanitary reformers, belonged to India—Manu, the Law giver.

3. The science of medicine originated in India, influencing the West through Arabia and Greece.

4. Surgery was practised in ancient India. Delicate operations were performed. Early works mention 127 kinds of surgical instruments.

5. India invented the decimal system, giving us the figures which are the basis of all our counting.

6. There were scientists in ancient India who were skilled in the higher branches of mathematics—trignometry and geometry. They knew the relationship between the radius and the circumference of a circle. 200 years before Pythagoras they knew that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides.

7. Algebra came from India through Arabia.

8. Even something very like the differential calculus was known in India many years ago.

9. Astronomy was practised in India as early as 3,000 B. C. Centuries ago Hindus knew of the true relationship between Sun, Moon, Stars and Earth.

10. Ancient India had a conception of evolution.

11. The birth and decay of worlds was a familiar idea in old-time India. It is dealt with in the Puranas.

12. India has always been more sensitive to sound than the West. Musicians use variations of sound which the Western ear neither recognises nor enjoys. They devide the octave into twenty-two subtones.

13. India was a pioneer in painting, architecture, weaving and dyeing.

14. Social Science has to look to India for some of the earliest experiments in the art of government.

15. India once traded in all the great markets of the world.

16. There is no important system of philosophy that has not at some time been represented in India.

17. Any list of the world's greatest books must begin with the Rig Veda—the oldest of Bibles.

18. India has always been the Workshop of Religions. Of the eight great religions, two (Brahmanism and Buddhism) originated in India and two more (Muhammadanism and Zoroastrianism) have an important following there to-day.

19. The noblest of all religious doctrines—that of Ahimsa, the doctrine of Love,—found early expression in India. It was taught by Mahavira and the Buddha in the sixth century B. C., and in the third century B. C., it was practised on a national scale under the Buddhist Emperor Asoka.

These things give India the right to her proud title—Mother India.

SEVA SUTRAS.

(FROM VASWANI'S RECENT BOOK NAMED "TEARS").

Service of the poor is worship of God.

Reflect your *bhakti* in service of the broken ones.

Turn away from shouts and shows and rejoice in little acts of humble service.

Have compassion for all creatures.

Through *Seva* attain to self-purification.

Serve Him the Daridra Narayan and you will have the reward you seek,—Vision of the Lord of Love.

A city is a desert in the absence of true servants of the Ideal.

The secret of *seva shakti* is sacrifice.

The coming religion will be a religion of service and sacrifice.

No sympathy without suffering. To suffer is to be prepared to remove the sufferings of others.

If you will truly serve do not put off till tomorrow what you can do today.

Be an instrument of God and a *shakti* will go out of you for the help of many.

The greatest gift at the lotus-feet of the Lord is the gift of yourself. A dedicated life is a centre of mighty forces.

The reward of *seva* is power for more *seva*.

Here is a test of service,—is your heart becoming purer? And are you drawing nearer to the Divine Centre?

If you would be a true servant, have faith in God, the Builder of Destiny.

Would you tread the path of service? Bless them that persecute you.

Grow in the spirit of silence; and breathe out the aspiration that you may be a silent unknown servant of the Unseen.

Stand not on summit-heights but come into cottages of the poor and be united with them in the service of Love.

"Brother" means burden-bearer. If you would serve, lift up the burdens of others.

He who has not learnt self-control has not learnt service.

Let no difficulties daunt you. Believe that if your heart is pure the Earth and the Heavens and all the Devas will be your Helpers.

Blessed are they who dry the tears of the poor and in the sufferings of the poor hear the very call of Krishna, the call of the Eternal Lover of man.

RAISE THE COUNTRY'S ECONOMIC STANDARD.

The following is from a leaflet issued by the "Buy Indian" League of Karachi:—

The average income per head of the population of India per head per day is pitifully low, compared with that of the progressive and organised nations of the world.

In fact, we are to-day the poorest people on earth.

Look at these figures—

Income :—

India	... Rs.	0	2	6	per day.
Germany	... ,,	2	0	0	,,
England	... ,,	2	1	4	,,
United States of America	... ,,	3	0	0	,,

Wo do not earn per day as much as Western workman spends on his cigarettes or a glass of beer.

Our ambition must be to raise the standand of earning of our people to eight annas per day during the life-time of the present generation.

You can help by buying always Indian articles and none else till the eight annas standard is reached.

That is the great burden and responsibility which the present generation of Indians has to undertake and bear cheerfully and manfully to make the path easy for those coming after it.

Do you know you are buying many non-Indian things which you can do without and are not buying Indian articles which you can get in plenty, only because you are quite indifferent as to what you are buying?

That is unpardonable and you must resolve to stop it at once and buy only Indian.

Look at the following figures and think a while :—

In 1929-30 India had imported goods from abroad whose costs in round figures, to take only a few of the major items, is as follows :—

Our import trade totals about 250 crores per annum.

63	crores	worth of	Cotton goods
16	,,	,,	Sugar
$5\frac{1}{3}$	,,	,,	Provisions, etc.
$5\frac{1}{2}$	,,	,,	Grain, pulse and flour
5	,,	,,	Hardware
$4\frac{1}{2}$	,,	,,	Silk and Silk Manufactures
$4\frac{1}{4}$	,,	,,	Wool and Wool Manufactures
$3\frac{3}{4}$	,,	,,	Liquors
$3\frac{3}{4}$	,,	,,	Paper and pasteboards
$3\frac{1}{2}$	,,	,,	Rubber Materials
$3\frac{1}{4}$	,,	,,	Spices (Betelnuts, etc.)
$3\frac{3}{4}$	,,	,,	Chemicals
$2\frac{3}{4}$	,,	,,	Tobacco (mostly cigarettes)
$2\frac{1}{2}$	,,	,,	Glass and glassware
$1\frac{3}{4}$	,,	,,	Soap
$1\frac{1}{4}$	,,	,,	Salt
1	,,	,,	Stationery
1	,,	,,	Millinery
88	lakhs	,,	Boots and Shoes
73	,,	,,	Toilet requisites
65	,,	,,	Toys and requisites for games
44	,,	,,	Umbrellas
42	,,	,,	Cutlery
23	,,	,,	Clocks and Watches.

The cloth we wear, some of the food and salt we eat, the liquors that some of us drink, the supari we chew, the paper on which we write, the cigarettes we smoke, the boots and shoes toys and toilets we require, the umbrellas we use and the very bangles that our women-folk wear are to a considerable extent imported from abroad.

Is that a matter for a patriot to feel proud about ?

NOTES & NEWS.

"DEAD" WOMAN COMES BACK TO LIFE.

Srimati Karali Debi, aged about 20 years, the wife of Babu Kalipada Banerjee of Ayodhya in Bishnupur, devoloped symtoms of hysteria the other day and during her fits gave birth to a child which died soon afterwards. The woman was placed under the treatment of a medical man, but was declared to have expired at 2-30 a.m.

Her relations were sent for, and they arrived at the place within a few hours. What was then supposed to be the corpse was taken to the cremation ground in the bed of the river Darikessar and a funeral pyre was prepared. But as the body was lifted up, a deep breath came out of the nostrils and certain movements of life were noticed. Instead of putting it on the pyre, the men present put it on the sands and watched it. Thereafter, the woman coughed, and when water was put into her mouth, she swallowed it.

Information having reached the village, a large crowd assembled at the place. The woman was given drink and she took it.

A few minutes later, to the great surprise of all, the woman spoke in low voice and said that she was unable to bear the sunshine. Immediately, a cot was brought and she was taken back home. She is reported to be alright, but has completely lost her eyesight.

She has narrated to her relatives her vision during her death. She says that her maternal aunt, who died about six years ago, came to her and asked her to follow her to a beautiful place. She followed her aunt and reached a place where there was impenetrable darkness. She cried loud, but the aunt disappeared. Just then, she noticed several dark figures who exclaimed:—"Why is she here? She is not the person wanted." She immediately felt that she was being driven back from the region to which she had been taken.

* * * *

AGE OF THE EARTH.

New York (By Mail.)—Professor Kovarika of Yale University, has announced that study of the rate of distintegration of radio-active elements has disclosed that the age of the earth is 1,852,000,000 years.

* * *

The tiniest woman in the world is being shown this year at the Rand Show. She is only 22 inches tall—nine inches shorter than

Charles Stratton, the celebrated "General Tom Thumb" who came to England in 1844. This tiny woman is known as Princess Kameda and she comes from Japan. She plays, sings and dances. Princess Kameda is 24 and weighs 33 lb.

* * *

The largest motor coach station in the world is being built at Victoria, South-west London, to serve nearly 2,500 coaches daily. The building, which will be completed in the next month costing nearly £300,000, will have buffets, a cafeteria, a restaurant with dance floor, a restaurant for drivers, a booking hall with shops all surmounted by a huge glass roof.

* * * *

SRI MAHAVIR JAYANTI.

The Secretary, Sri Atmanand Jain Sabha Ambala City, writes:—

Jains of Ambala City assembled in a meeting on the 18th April 1932 in the Shri Atmanand Jain High School Hall, to celebrate the birth-day of Lord Mahavir, the 24th Tirthankaras of the Jains. Lala Mahavir Prasad Jain B.A.LL.B., Advocate, Ambala City presided. It was resolved unanimously that the Punjab Government be requested to declare Chaitsudi 13, the Birth-day of Lord Mahavir, as a Gazetted holiday like the birth days of the founders or reformers of other religions.

* * *

ALL INDIA STHANAKWASI JAIN SADHU SAMMELAN.

The Sthanakwasi Jain Conference has decided to hold a conference of all Sadhus belonging to the Sthanakwasi Sect, next year in the month of March at Ajmer. This decision has been unanimously welcomed by all the different Sampradayas of Sadhus and they have expressed their willingness to fully co-operate with the conference in making the Sammelan a huge success. The conference wished that preliminary to the All-India Sadhu Sammelan, all different Sampradayas should organize amongst themselves and should elect their representatives to attend the All-India Sammelan at Ajmer. As a noteworthy matter of fact Provincial Sadhu Sammelans were held a mouth before at Rajkot (Kathiowar) Pali (Marwar) and Hoshiarpur (Punjab) and fifteen Sampradayas have formed their union, also passing resolutions of reform. Thus, much good ground has been covered and further work of constructive reform is also afoot. This re-organization and constructive work of reform has created great enthusiasm in the Jain Society and it is hoped that the All-India Sadhu Sammelan at Ajmer will prove a tremendous success.

THE

SOUTH INDIAN

Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa
As such it is the most deserving of your help.
Please help the League as much as you can.

Aims and objects:—(1) To protect all living creature from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Nonkilling" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

How to help the League.—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

For Rules and Regulations and full particulars please write to:—

The Honorary Secretaries,
The S. I. Humanitarian League,
436, Mint Street, MADRAS.

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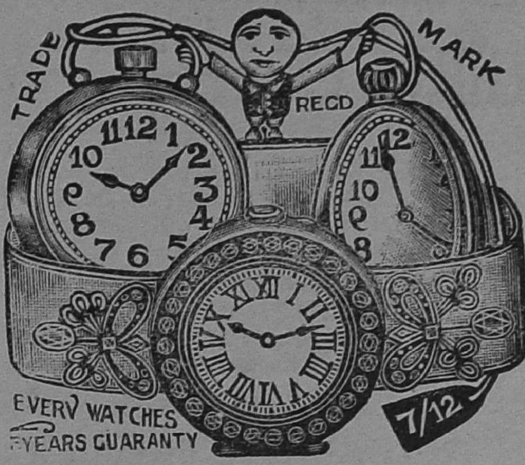

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